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F. J. FOAKES JACKSON
on The Outline of Christianity

Sinclair Lewis Holds a Sunday School Class

By Samuel Harkness

A Sermon by
H. MALDWYN HUGHES

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EDITORIAL

THE DETERMINATION of the sesquicentennial officials of Philadelphia to keep the exposition open on Sunday has aroused a storm of protest from religious circles. A Methodist bishop resigned from the program committee of the exposition and several religious bodies have sent protests to the mayor and other authorities. Undoubtedly these protestants have adequate justification for their vehement denunciations of those who are responsible for the Sunday opening order. The law of the state is against it; the legislature in appropriating the state funds for the exposition explicitly prohibited Sunday opening, and the mayor had evidently given his own word to Christian leaders that the exposition would remain closed. However, the mayor of the city, whose reputation for courage was hardly established by his course during the Smedley Butler police regime, naturally was not strong enough to withstand the strong pressure from business interests in favor of an open Sunday. He yielded only to discover that he has aroused the ire of the protestant

churches to a much greater extent than when he ran out on General Butler. We are not disposed to find fault with the righteous people of Pennsylvania for trying to preserve the sabbath day inviolate. What does interest us, however, is that these same church organizations have not protested with equal vehemence against the political corruption which has recently come to light in that state and in which one of the most prominent church members of the state was involved. The attitude of these Pennsylvania churchmen reminds us a little of the story of the milk dealer who was tried in civil court for adulterating milk. Whereupon his church excommunicated him, not for his business practice but because he used profane language on the witness stand.

The Tragedy in Fort Worth

ON JULY 17th the Rev. J. Frank Norris, noted Baptist and fundamentalist leader of Fort Worth, Texas, killed Mr. D. E. Chipps, a wealthy lumberman, who had come to his office to remonstrate with him concerning attacks upon the city administration made by Dr. Norris in his sermons and in his weekly, "The Searchlight." The entire church of America must look with shame and anxious concern upon this tragedy. Dr. Norris is not an obscure minister whose actions may be regarded as the casual fruits of human weakness. He is one of the conspicuous men of the Christian ministry in the southwest. The killing which he committed, allegedly in self-defense, though his victim carried no gun, may have been the result of a momentary paroxysm of fear, but every indication betrays it as the logical fruit of the man's whole spiritual life. For years Dr. Norris has drawn the multitudes by a campaign of violence against those whom he believes to be the enemies of the Christian religion. He has been advertised as "Two-gun Norris, who always gets his man." His strictures against Baylor university, in spite of the traditional conservatism of that school, finally forced the Baptist conference of Texas to deny his church a seat in its convention. The vehemence with which he has attacked all foes of his own brand of orthodoxy finally intoxicated his mind so that he saw himself as a solitary and heroic defender of the ramparts of faith against treachery within and peril without. No doubt it was this kind of self-deception which made it possible for him to ascend the pulpit only a few hours after the killing and preach a sermon which betrayed not a hint of

remorse or regret. We doubt whether anyone but a psychiatrist could be able to give a complete explanation of this tragedy.

When Religion Leads Astray

ON THE MORNING following the killing, Dr. Norris preached from the words, "There is therefore no condemnation for those who are in Christ." According to the newspapers, he said, among other things: "All condemnation was passed on to him and there can be no condemnation of those who are in him. Who is he that condemneth? If God be for us who can be against us? All things work together for good to those who are in God." We doubt whether this sermon was prepared after the shooting. We have a suspicion that it seemed to fit his mood of astonishing complacency simply because any sermon he might have chosen out of his stock would have fitted that mood. We are far from suggesting that fundamentalism condones killing or incites to crime. We know that ministers of every shade of theological conviction will be quick to condemn this rash action. Yet it must inevitably strike the observer that the sermon preached by Dr. Norris after the murder betrays in every one of the scant phrases which the reporters transmitted some hint of the supramoral tendencies which lurk ever at the door of religion and tempt it into antimoral conduct. There is the substitutionary idea, which at its best contains the truth of vicariousness and at its worst becomes an easy scheme for absolving sin of guilt. There is the mystic fatalism which persuades the believer that his destiny transcends the natural fortunes of life as they are affected by good and evil. Here are dangers in religion from which no religion is altogether free, but which an unreflective orthodoxy has dangerously aggravated. When a man can preach of "no condemnation" within twenty-four hours after shooting an unarmed man, it is time once more to take stock of the quality and implication of his religion. For all engaged in religious service, this Forth Worth tragedy should be a terrible reminder of the need of constant ethical self-examination and correction.

The Modernization of Young Islam

RETURNING from a visit to Egypt, Basil Mathews, author of "The Clash of Color," reports that in the one-time sacred precincts of El-Azhar he saw students reading French novels, modern geographies, and pamphlets in Arabic urging the claims of Christianity. Kemal and his Turkish nationalists have no monopoly of the Moslem awakening. Zaglul Pasha, the militant nationalistic leader in Egypt, has just won an election with an almost unanimous support in the national parliament. This is not calculated to give tory imperialism in England unbroken nights of slumber; it is Egypt's reply to Zaglul's imprisonment and the more recent confirmation of British determination to guide Egypt's destiny. Mr. Mathews tells of seeing the student demonstration in Cairo when news came that Premier Baldwin had reasserted the will of England to control the Sudan. He says "that roaring mass of students expresses the spirit of nationalism which we discover in

every stage of student life throughout the whole Mohammedan world." In the American schools in Jerusalem, Beirut, Smyrna, Constantinople and Cairo, and in those of French and Italian territory in North Africa, the young Moslems are now enrolled by the thousands, studying science, engineering, western literature and modern history. The old spell of orthodox Islamic devotion is broken; the fanaticism of the desert is enervated by religious skepticism, but it is not surrendering its protest against Christian imperialism. Everywhere patriotic spirit is taking the place of the old religious fanaticism. Nationalism is becoming the new religion. It is to be found no less among the Moslem students in India and the Philippines than in Turkey and Africa. Their heroes are Kemal, Zaglul and Abd-el-Krim, and in some places, where freedom is less advanced, Karl Marx and Lenin. "Moslem student life is on trek," says Mr. Mathews; whither will be largely determined by the attitude of our western imperialism.

Business Men as Church Trustees

SPEAKING before the Southern California association of church business executives, Mr. F. L. S. Harman, secretary of the Los Angeles chamber of commerce, dwelt upon the tendency of church trustees who are models of business accuracy in their own commercial enterprises to treat the business of the church in a slovenly fashion. "Bills are presented in a perfunctory way and approved for payment after information from the treasurer that there is a balance on hand to cover," said Mr. Harman. "The average board of trustees will go on month after month with little if any information about the finances of the church except an occasional report from the treasurer on income received and bills presented and paid. How long would these same men tolerate a lack of specific information from the officials of their own companies without ordering a sweeping investigation?" Mr. Harman may be right. The lack of business efficiency often charged against the church may be due not so much to the incapacity of the professional leaders employed by the church, pastors and directors, as to the general indifference of lay leaders and their failure to apply their own most highly developed gifts in the interest of the church. Mr. Harman thinks the business inefficiency of the church might be overcome by employing a business manager to look after the fiscal details of the church's life. But it does not seem as though his cure is in agreement with his diagnosis. The employment of a business executive for a church might aggravate rather than correct the indifference of laymen.

British Churches During The Coal Crisis

THE BRITISH CHURCHES have once more intervened in the coal strike and through the bishop of Lichfield have made peace proposals to the prime minister. The proposals included a provision for a four months' subsidy and for this reason were dismissed by the prime minister without further consideration. It is believed, however, that the church forces will continue to counsel together and help to seek a formula for the settlement of the

strike. The prime minister, while dismissing the church proposals, expressed the hope that the churches would be able to make some contribution to a permanent solution of a vexing economic and political problem. It is known that the archbishop of Canterbury, who offered the first proposals, was also active though not articulate in the negotiations which resulted in the second peace move of the church. Social liberals in Britain are frequently very critical of the church, yet its whole attitude in the coal crisis reveals it as socially the most intelligent church in Christendom. It is a glorious chapter of Christian history which has brought the English church from the early days of the nineteenth century when every vicar was the mouthpiece of tory reaction to the present day when the church is making enlightened Christian conscience available for the solution of perplexing social problems. Dean Inge thinks the church has been too friendly to labor in the coal strike. It is a long time since any church body has been accused of too large a measure of sympathy for the lowly. Perhaps the dean unwittingly pointed to an unfailing evidence of the revival of real Christianity.

Miss Royden Asks A Pregnant Question

WRITING for St. Martin's Review, the organ of "Dick" Sheppard's famous church, St. Martin's-in-the-fields, London, Miss Maude Royden takes the Christian leaders who have been publishing their various views upon the coal strike to task for failing to see one important moral aspect of the general strike. "Is it possible," asks Miss Royden, "that a man could go through the general strike and not see that the heart of the loyalty on what I suppose I must call 'the other side' was their loyalty to one another? The thing that some of us at least have with us to the end is an undying admiration for the loyalty of workmen in sheltered trades, who had nothing to hope for and everything to lose, to men in worse position than themselves. It is to me staggering that anyone can write about the strike and not see the one thing which—I don't care which side you are on—should surely have struck anyone with a heart in his breast. Let me for the purpose of argument say that the general strike was not only a tactical error but that it contained elements which were morally wrong. In war we do a great many things which are wrong by general standards. I do not believe in war; yet I should not only be a pacifist, which I am, but a fool if I could not see behind these wrongs the heroism and glory which lay at the heart of millions of soldiers. Now we are told to forgive and forget. I want never to forget that there were millions of my countrymen who without banners or trumpets and the pomp of war were ready to take risks and make sacrifices to preserve the standard of life of other men worse off than themselves." Modern civilization with its conflicting loyalties, to class, race, church, family, firm and nation, raises moral issues which must perplex the most sensitive conscience. Miss Royden does well to call attention to the moral splendor of class loyalty, for most Christian people who are also middle class people are individualists and are therefore tempted to be blind to the beauty of man's devotion to his fellow worker.

The Franc Is Going!

IN FRANCE confusion is becoming worse confounded with every change of ministry. Briand's and Caillaux's attempt to save the franc through a temporary dictatorship which would have the power from parliament to do what the deputies knew to be necessary but feared to do directly, failed because of a last minute defection of a small clique headed by Herriot. For his pains Herriot was offered the task of forming a new cabinet, which did not, however, survive its introduction to parliament. Meanwhile panic was spreading in all parts of France and each hour sent the poor franc to lower levels. It is now quite probable that the franc will not be saved, even by Poincaré's new government of national union. One strong group of bankers does not want the franc saved. It believes that the easiest way of ridding the nation of its strangling internal debt is to follow Germany's example and let currency depreciation effect a virtual debt cancellation. Whether all of France agrees with this policy or not it will probably be followed for want of any clear alternative. The suffering which it will bring to untold thousands, particularly among the rentiers, can hardly be estimated. Everyone dependent upon income from invested capital will lose and everyone holding encumbered property will gain. Thus a nation which has feared to tax its citizens sufficiently to cover its fiscal needs suddenly robs a large proportion of them of all their savings, and throws wealth into the lap of a few. It is another example of man's incapacity to deal with the problems of his complex social life with sufficient courage and resolution to avert disaster. Peculiarities of French temper and character may have contributed to this catastrophe. But let us not point fingers of scorn. It is a tragedy organically connected with European history of the past decades.

The Sale of the Kansas City Star

HERE IS AN EVENT of more than commercial significance. The Star is one of the most valuable journalistic properties in America. It has an enormous influence in the southwest. Under the will of Mr. W. R. Nelson, its late owner, the paper has been sold by trustees appointed by the heads of the three universities of the states most affected by its circulation—Missouri, Kansas and Oklahoma. These trustees have disposed of the paper for \$11,000,000, the purchasers being a syndicate of veteran employees of the Star, headed by Mr. Irwin Kirkwood, Mr. Nelson's son-in-law and successor as publisher. In accepting the Kirkwood bid the trustees have done two things. They have turned down much higher bids, or the promise of them, to guarantee a continuation of present editorial policy. They have also, in some measure, recognized that the workers had created for themselves by years of faithful labor a sort of priority of right in the property. After all, a newspaper is goodwill and not much else. Three years of a policy which does not win the goodwill of its public will largely destroy its financial worth. But how long is it to be before such an investment of labor as these men on the staff of the Star had made is to be recognized

as giving them a share in the ownership, without forcing them to buy from the public auctioneer that which they have themselves largely created?

Is There a Swing Towards Sacramentarianism?

DR. ORCHARD is still generally regarded as a sort of biological sport among protestant ministers. May he not be, rather, a portent? May not western protestantism be about to experience a return to that sacramental type of worship which has been held in such suspicion since Geneva? If it is still cause for remark because an international Roman Catholic congress came to its climax in a church originally designed for Congregationalists, may it not soon be that Congregationalists will not think it strange that parts of their fellowship indulge in practices which are traditionally Roman? Something happened during the closing sessions of the recent general council of the United church of Canada which prompts these reflections. To this council there was introduced the Rev. Frederick Platt, a teacher in an English theological seminary, and the officially accredited representative of the British Wesleyan church to various ecclesiastical gatherings on this side of the Atlantic. Mr. Platt devoted what time the council gave him to an appeal for increased emphasis on the sacramental concepts of worship. He was a Methodist, speaking to men and women who had, a year ago, been Methodists and Presbyterians and Congregationalists. Yet this was his theme, and all reports agree that to his plea the council gave an astonishing response. It may be that the incident was not of a character to warrant any sweeping generalizations. However, that is not certain. A vigorous sacramental movement within the avowedly evangelical churches may be not far off.

Progress in the Church School

IN NO FIELD of endeavor have the churches of America made more real progress in the last decades than in the field of religious education. At the beginning of the present century religious education in American protestantism was a travesty, relieved only by a sincere religious passion which sometimes managed to neutralize the church's pedagogical delinquencies. Schools used uniform texts for all ages without exception, and graded instruction was almost as rare as graded texts. Goodwill was the only pedagogical qualification required of teachers, and school superintendents were usually sanctified go-getters rather than pedagogues.

Much water has flowed under the bridge since then. Lesson texts have been remarkably improved and graded for various ages; teaching ability has been raised not only by church training schools but by the general development of secondary education in the nation; the old promoters with their schemes for recruiting new scholars have given way to bona fide educators in the educational leadership of the denominations; jazzy "opening exercises" have been supplanted by reverent worship programs and educational tests have been applied with increasing vigor to the entire pro-

gram of the school. All this may be written on the credit side of the ledger. Yet religious education is in its infancy in American protestantism and the gains it may boast are hardly in proportion to the phenomenal strides of secular education in the public schools.

The most obvious fact about protestant religious education is the insufficient time devoted to it. The minute the educational task of the church is taken seriously the single hour devoted to it on Sunday becomes pathetic. Week-day religious instruction has made a little progress in the past five years, but it has not risen above the status of a luxury indulged in by a few parishes wealthy enough to supply the equipment and trained personnel. Denominational bigotry still frustrates the desire of an average church for a week-day school, for neither the necessary equipment nor the professional and trained leadership for such a school is within reach of an average church except by interdenominational cooperation. It will be some time before churches will be willing to sacrifice the denominational advantage of indoctrinating children, however inadequately, for the sake of teaching them the Christian religion, free of denominational bias.

Meanwhile we still have the Sunday school and it would be folly to despair of it while something better is out of immediate reach. The possibilities of the Sunday school have been by no means exhausted. Curricula and instruction have been improved remarkably in the lower grades. The whole modern Sunday school movement was in a sense a revolt of the shepherds of the little children against texts and teaching not designed for the needs of the young child. The graded lessons which were substituted for the old uniform lessons are on the whole admirably adopted for the children's division of the church school. The weak spot in the armor of the modern school is its young peoples' and adult divisions. Most of the graded material used as texts in the modern school gives the impression of having petered out above the junior grade. Standard texts for the young peoples' divisions are on the whole insipid and hurriedly thrown together. Most adult classes are still loyal to the old uniform texts.

This paper recently published the lament of Dr. J. D. Jones of Bournemouth, England, over the tremendous leakage in the church school during the teen age. Perhaps it is inevitable that the losses of the teen age should exceed those of other grades, but it is becoming increasingly obvious that in the American schools these losses are partially due to inferior texts and teaching in the young people's divisions. Dr. Jones ascribes the losses to a lack of decisive teaching. We are not sure we fully agree with him. Church school teaching is frequently too decisive in the sense that it is too dogmatic. The church school has hardly begun to concern itself with the need of a democratic technique in education, while the whole public school leadership is dominated by a passion for socialized education. Young men and women who are trained in our modern high schools and whose initiative and self-reliance are developed by the modern school's educational methods, will naturally be impatient with any church school in which they are preached at in both class and department, and in which they have only the slenderest opportunities for testing their own powers. The number of church schools which have learned

the art of enlisting the cooperation of their young people, of training them to conduct their own worship services, and of socializing the class period is still very small.

The failure of the adult division is not quite so obvious, because adults are not quite as critical as young people. There are innumerable adult classes of imposing size in almost every city. What do these classes do? They hold another preaching service, slightly less formal than the one conducted for the whole congregation. Usually the pastor speaks to the men and, not infrequently, the pastor's wife to the women. At every Sunday school convention somebody arises from the adult division to complain of a tendency among adult Bible class members to absent themselves from the church service after they have attended the Bible class session. Of course, such conduct is quite natural. The class members simply feel no compulsion to attend two preaching services in one morning, particularly if both sermons are by the same man.

The fact is that our adult classes are still unexploited resources in adult education. If the church ever takes the ethics of Christ as seriously as it ought, it will be in urgent need of the adult class to develop the implications of Christian ethics in all the highways and byways of human life; a task which a genuine discussion accomplishes much more effectively than any sermon. If the church is willing to content itself with the task of reinforcing men in their conventional morality and inspiring them to do what they know they ought to do, it may be satisfied with its present type of teaching. But if it ever strikes out to encourage men in new and adventurous types of conduct and new and untried fields of moral endeavor, it will need a forum in which all the implications of a new truth may be discovered by mutual and social discussion and in which truth becomes a discovery of an earnest and inspired group.

It might be well for the modesty of any preacher if he consulted his past experience to determine how effective his sermons have been against specific social sins, such as race prejudice or economic greed. Is it not true that any advanced Christian position in the pulpit taken in defiance of conventional morality and custom frequently reinforces sinners in their prejudices? It has this effect because the cooperation of the listeners has not been enlisted in discovering the truth which runs counter to their previous beliefs and which may be in conflict with their interests. These bolts from Olympian heights, which to deliver required all the courage the minister possessed, have no effect on their souls.

The fact is that protestantism, which boasts of its democracy, may have a democratic church, but it has not a democratic pulpit. The pulpit is autocratic. It proclaims truth. It has truth to proclaim, no doubt. But the ultimate application of its sublime affirmations is a matter so intricate and complex that the pulpit has no absolute authority which the pew cannot claim the right to share. Both in the interest of discovering truth and in the interest of getting it accepted after it has been found there must be more democracy in the church's teaching methods. The preaching service will always have its place, for its inspirational value chiefly and also for its educational possibilities. But if the church really wants to teach new truth, hitherto unaccepted truth, it must be a fellowship for the common

search of truth rather than an institution which proclaims truth with pontifical authority. That is why the church school must be democratized, particularly in the young peoples' and adult divisions. It must acquire a distinctive place in the life of the church and work out its own unique and democratic methods rather than permit itself to become a weak imitation of the church service.

The Observer Walking in Palestine

I HAVE RECENTLY had the privilege of reading the essays submitted in competition for the prizes offered by Sir Henry Lunn through the Church Touring guild. The general topic proposed by Sir Henry was "The Inspiration of a Trip to the Holy Land." A large number of essays were submitted, most of them by ministers, and many of them by writers who had never taken the trip, but who wrote saying what the trip would mean to them, could they take it. I found the essays very good on the whole and many of them unusually interesting. Of course there was a good deal of sameness about them, for no one can write about Palestine without mentioning the inspiration that comes from walking where the Master walked, but some of the essays showed considerable originality and one or two touched upon the part the land, the times, and the environment played in fashioning the character of Jesus and of shaping the religion he gave the world.

All of the writers who have been to Palestine are enthusiastic over the value of the experience to the minister and to the teacher. The Bible is a new book and its history now reality, where once it seemed very shadowy and far off. Their visit will color all their future preaching. Some of them must be careful and remember the story Dr. John Watson told when lecturing in America of a certain congregation which raised a thousand dollars to send its minister to the Holy Land and spent the rest of its life repenting of it. They would willingly have raised another thousand could they have blotted the trip out of the dear man's memory so he would not lug his experiences into every sermon. Seriously, one cannot read these essays without feeling that it might be a good investment on the part of any congregation to send its pastor for a visit to the Bible lands for the sake of the new reality and color that would come into his preaching. What it would mean in the way of inspiration is evinced in the essays submitted by those who have made the pilgrimage. I might sum up these inspirations in four or five paragraphs.

First of all, there is the nearness to the Jesus who lived, worked, taught, prayed, loved, died and rose again in Palestine that comes after companionship with him in these earthly scenes. While perhaps his lordship is not enhanced and the eternal and ever living Christ is not of Palestine but of the soul, yet the Jesus who is brother, fellow sufferer in life's hard way, fellow conqueror in life's triumphs, gentle teacher of eternal truths, lover of man's soul, becomes a nearer, more intimate, more real friend. Several of the writers continually come back to this. One or two go out of their way, and very helpfully too, to answer those who

ask if the sojourn with Jesus in his home does not tend to shift the emphasis from the risen Lord, present in all heaven and earth, to the earthly Jesus, teacher only and friend of men. Our writers assure us that there is no danger here, for the more closely one walks with the earthly Jesus the more he realizes that he belongs to the heavenly and eternal order even as he sits by the fire eating the evening meal with his disciples on the shore of Galilee. Those who walk with him in Galilee look for his resurrection. One's heart burns within him even today on the way to Emmaus and while one knows him as brother comes to know him as ever present Lord.

Practically all of these essays dwell upon the fact that a sojourn in Palestine makes the Bible a living book so that one reads it ever after as a really new volume. The Bible characters sometimes seem legendary, unreal, almost non-human. Now they live, and walk and talk and take their place in the world of men. On the other hand these men are all orientals and it is hard to understand them except as seen through eastern eyes, their words read by eastern minds. The sojourn in the east, coming into contact with the eastern world, helps give this orientation and helps one greatly in the interpretation of the scriptures. Some of our writers express the fear though that this eastern world may be swept away before the irresistible encroachment of western civilization. Already railroads are being planned. Automobiles whiz through the silent roads where for immemorial centuries the patient donkey toiled along. Western houses may sweep away the plastered dwellings, and although they will have bathtubs they will have no stone benches under olive trees such as those on which Jesus and his friends sat at evening. Jerusalem will have a water supply but the well where women of Samaria meet to gossip will be gone. It is a good deal of a question whether Palestine might not be one spot in the world not allowed to be "civilized" but kept forever as it was when Jesus walked its holy roads.

Several of our writers ask why more Christians do not make pilgrimages to Palestine. Many more Mohammedans go to Mecca, they say, than Christians to Jerusalem. (Before the war vast throngs of Russians made pilgrimages to Jerusalem, often at cost of great privations, but they can come no more.) One reason Americans have not gone is because of long distance and expense. They are going more and more. The Anglo-Catholic group in the church of England is conducting an annual pilgrimage and increasing numbers join it every year. This pilgrimage is made doubly interesting because interviews with heads of the eastern churches are arranged by Sir Henry Lunn who organizes the pilgrimage for the group. Some of the writers express surprise that so few Roman Catholics visit Palestine. France, Italy, Austria and Bavaria are near, but few come. I wonder if the reason is not that the members of the Roman communion have not been brought up on the Bible as the protestant has? Every protestant boy has lived in the Bible for ten years in Sunday school and many protestants are as familiar with Palestine as the town in which they live. Also they hear more in church about the Jesus who taught in Galilee. They are interested in Jesus the man. The Roman Catholic hears more about the church and he is brought

up to think of the glorified, exsistent Christ, king of heaven, lord of lords, who is in Chicago and New York, not Palestine, present on the altar, living in the sacrament, alive in the hearts of his children.

It will be very interesting to see what happens in Palestine now that it is passing from Turkish to Jewish rule. Will the Jewish state be more hospitable to the Christians? It is a strange phenomenon that in the country which gave Christianity to the world, Christianity should be an alien, begging for the privilege of guarding one little spot in Bethlehem, one in Jerusalem, while the land where Jesus lived and taught and from which the only world-conquering faith has proceeded, is in the hands of those who reject him and his gospel.

FREDERICK LYNCH.

Being President

A Parable of Safed the Sage

WHEN my election is announced as President of this Great and Glorious Republic which my Great-Grandfather and George Washington started some little time ago, most of my friends will express surprise, but that will not be true of all of them. There be certain Little Children who have already seen that event as Inevitable, and they have discussed the matter in Some Detail. There existeth among them some little Difference of Opinion whether that office can add anything unto the Prestige of their Grandpa, but they all are confident that his election will bring Distinction to the office. They are not dissatisfied with the way in which George Washington and Abraham Lincoln and Calvin Coolidge have been managing the office, but they regard these Gentlemen as a proper Preparation for that Glory that shall Visit this Proud and Happy Land when Grandpa shall become President.

They do not express any Great Enthusiasm over the Prospect, and have some Apprehension that Grandpa may then be too Busy to Play with them, though in this they are Mistaken, and they are willing to Confer this Great Benefit upon the Land in a Spirit of Patriotick Sacrifice.

Now when I become President I shall require a Cabinet, and they have taken thought of that. And the daughter of the daughter of Keturah is to be my Secretary of State, and her brother who is named for me, even as I am named for my Revolutionary Sire, is to buckle on the Sword which my Great-Grandfather bore in his teeth when he Swam the Hudson River, and he is to be Secretary of War. And the little sister of the daughter of the daughter of Keturah may have any office she shall want, and a new one every day; and as for the other Cabinet positions, there are six little cousins and all of them Very Competent.

So the Country is Safe, so far as these Little People can plan it.

But there still will be need of Loyal Citizens, or even with so wise a President as these Little People believe there will be, and so able a Cabinet as they are prepared to Organize, this Great and Happy Land will suffer.

Wherefore I delay not until my Election, but, being as

yet only an humble Fellow Citizen with the Residue of my Compatriots, I exhort all and sundry among them to a New Loyalty to those Principles of Justice and Honour and Obedience to Law without which not even I or George Washington could make a Nation Great.

Yea, and this I remember as I read the Story of Washington, and the Old Continentals in their Ragged Regiments yielding not, that his gravest Fears were not that he

might fail to Win the War, nor any doubt about the Righteousness of the Principles for which he fought, but an Awful Doubt that sometimes crossed his mind, whether a people who were so much more interested in being Foes than they were in assuming the Responsibilities of Freedom, were worth fighting for.

But he rather thought they were worth the Fight, and I still hope he was right about it.

VERSE

Genesis

FLAME and blossom, star by night,
God, You have made me wind and light.

Given me a tall, white house to share
With my strange, dark mind at the doorway there.

God, You have given me roots like a tree
And planted the seed of a song in me.

MILDRED FOWLER FIELD.

Still the Cross

CALVARY is a continent
Today. America
Is but a vast and terrible
New Golgotha.

The Legion (not of Rome today)
Jests. The Beatitudes
Are called by our new Pharisees
Sweet platitudes.

We tear the seamless robe of love
With great guns' lightning-jets;
We set upon Christ's head a crown
Of bayonets.

"Give us Barabbas!" So they cried
Once in Jerusalem:
In Alcatraz and Leavenworth
We copy them.

With pageant and with soldiers still
We march to Golgotha
And crucify Him still upon
A cross of war.

*O blasphemous and blind! shall we
Rejoice at Eastertide
When Christ is risen but to be
Recrucified?*

E. MERRILL ROOT.

Gods

THEY bid us take their moldy creed
Through darkened ages wrought,
But life and love and human need
Rebuke their wish and thought.

The surging hours deny their words,
Their logic overfine.
Their ancient bottles will not hold
Today's ebullient wine.

The God their timid fear begot
Knows not these pulsing days.
The God our eager eyes have learned
Rides down the starry ways.

He is all ages that have been,
He is the pressing now.
He argues not, nor does He wait
For man's reluctant vow.

His will is all there is of law,
Yet all of love is He;
In beauty is His power fulfilled
That moves the wind and sea.

But who can tell His character?
Not he who lisps a creed!
Who finds Him in His fresh today
Has worshiped God indeed.

THOMAS CURTIS CLARK.

Transit

SCALLOP and embroidery,
Or wheel of tatting white;
Floating lace of gossamer,
Or thread of golden light.

Just a little life of love
To tangle in my rhyme,
And leave a trace of fancywork
Upon the garb of Time.

CORA A. MATSON DOLSON.

Sinclair Lewis' Sunday School Class

By Samuel Harkness

A CASUAL ESTIMATE of Sinclair Lewis would depict him as the bad boy of the literary world who flings novels, instead of stones, at the hornets' nests of prejudice and provincialism, and occasionally breaks large windows of good taste. This estimate is confirmed by two incidents in his recent visit to Kansas City: he stood in one of the pulpits on a Sunday evening, and, before two thousand people, invited the God of all the fundamentalists to strike him dead; and, a few days later, he rejected the Pulitzer prize. In spite of those confirmations, conclusive to so many, the casual estimate is wrong. Lewis is a humble, friendly man, unspoiled by his success, and possessed of an uncanny genius that not only sees life, but sees straight through it. He does not see all of life, but what he sees, he tells with photographic accuracy. He does no "re-touching," but leaves "the warts on." He is the arch-enemy of bunk, intolerance and stupidity. He is a destructionist. He has no substitute for Gopher Prairie; no suggestions for Babbitt; and feels no necessity to replace the preachers against whom he is now leveling the guns of his next novel. He is an iconoclast—the Jim Reed of novelists.

A STRANGE SUNDAY SCHOOL CLASS

He came to Kansas City to do the preliminary fashioning of a missile intended for a bulging hornets' nest. He was perfectly frank about it. He gathered a group of preachers of all shades of theological opinion to meet in a series of weekly luncheon-conferences. He demanded that the ministers call him "Red"; he had their first names at his tongue's tip, and graduates of the greatest schools of religion in the old and new worlds, who preach to some of the largest congregations in the city, liked the experience so well that his suite became a rendezvous for the strangest "Sunday school class" in the history of the Christian church. These ministers lent him books with such titles as "Aids to Sermon Building," "How to Promote a Successful Revival" and "Why I am a Presbyterian," and gave him samples of the crude and incredibly silly song books used by evangelists. He attended tent revivals, read church papers and church year-books, listened to radiocast denunciations of himself, and then went on a two weeks' trip, motoring through Iowa and Minnesota with a former national chaplain of the American Legion that he might call on small-town preachers as a book agent and get their unguarded views. If he should use the data he has gathered thus far, he would be more verbose than Theodore Dreiser. The writer was a train companion recently of a man who said, "I am writing a novel with a Presbyterian preacher as the hero. Will you give me a little information about the Presbyterian church?" A "little" satisfied him, and he made no notes. Lewis would learn the shorter catechism and dissect the 'form of government' into shreds. He gets everything knowable together and feels it to the bone. He writes from the "inside."

He shakes words as a terrier worries a rat. In the meet-

ings of the 'Sunday school class,' he probed through the vague and platitudinous words that preachers so often use: "What is religion?" and the answer is "The art of living!" and the rest of the 'pupils' smile approvingly—but not "Red." "What do you mean by 'art' and 'life'?" and soon he has one of the 'class' floundering in a descriptive morass. He demands an exactitude of definition for new conceptions of religion without remembering that exactitude of definition is a cause of sectarian division and doctrinal controversy. Teacher trips once in a while, and the 'class' laughs.

SOUL-SHAKING MOMENTS

Soul-shaking moments come when Lewis speaks with the passion of an old testament prophet, demanding, "What sacrifices do you make? What risks will you take to end these paralyzing influences which you tell me are creeping over your church? Who will give up his wife and children, house and bank account? Who will literally follow Jesus into loneliness, ridicule and death?" Lewis has been reading the new testament and its iron and flame have gotten into his blood. "Why do you men stay in pulpits and use terms that mean nothing to you, and repeat creeds you have denied to me?" In vain he is told that the cause of religious freedom is best served from within the walls of orthodoxy.

There is a sophistry in the ministerial attitude that he scorns, and to which he attributes the fading distinction between the church and the world. "Why don't you tell your congregations that you are agnostics?" he storms. "The conventional Christ is sheer myth. Your Jesus is the hat-rack on which men have hung their prejudices through the ages. Do you not realize that organized Christianity has had two thousand years to conquer the mind—and has failed? What other idea has ever had a like chance? Don't you see that no man can be a successful preacher unless he is a fundamentalist, because dogmatic denunciation is the intellectual gait of the people in your pews?" So he flings verbal grenades into the theological dug-outs. There is nothing flippant about him now, and there is an uneasy hush. Instantly he feels that his words have given pain: "I am sorry for you—you are caught in a dilemma, but you must face it like Luthers and Wesleys."

ELEMENTAL SIMPLICITY

There is something Lincolnesque about Lewis, tall, awkward, and rustic. Yale and Europe cannot erase Sauk Center. If someone offers a prize for the homeliest novelist, he will have to take it. He is a strange mixture of sophistication and simplicity, but his sophistication is incidental and his simplicity is elemental. Nervous and volatile, he burns up enough energy to slay the average man. To the young writers who lick their lips while he reads their manuscripts, he is gracious and candid. To the affected and curious, he is harsh and abrupt. The fire in him is not pale and smouldering, but bright and intense. He can be with people, but is never quite of them. He is a wistful and lonely man

whose contentment lies only in his dreams. He so lives in the grasp of the thing that he has not yet done that he hardly feels the touch of his past achievements. There is humor in him, clear and silvery like the humor of Voltaire. He is "a voice crying in the wilderness."

And like all prophets he is doomed to failure. Sauk Center has a "Gopher Prairie Inn" and a "Main Street Garage"; the Rotarians have made him a life-member; and, when his preacher-novel appears, the pulpits will buzz with invective, and all the hornets will be on the wing. A long-legged, red-haired man will stand off and grin, but his grin will fade when some denominational school tries to confer on him the degree of doctor of divinity, "with all the rights and dignities appertaining thereto," for branding the un-typical preacher."

A PREACHER

Lewis squirms under this analysis, but he is essentially a preacher. One day an employer of many young girls drifted

into the 'class.' The talk was frank and a little facetious. The business man interrupted it by saying ponderously, "And what must I do to be saved?" To which Lewis answered in his shrill, breathless way, "Go, sell that thou hast and give to the poor." The rapier was sticking out of his back before he had felt it entering his chest—he did not come again. Lewis is a preacher, but his congregations would shrink and the offering plates might contain an occasional infernal machine or box of poisoned candy.

The last session of the 'class' was gay and sad. The Sage of Emporia and the Buddha of Kansas City newspaperdom were guests of honor. Every man present had been stabbed and shocked into new realizations, and the author of "Arrowsmith" sheathed his stiletto with these words: "Boys, I'm going up to Minnesota, and write a novel about you. I'm going to give you hell, but I love every one of you." And as the 'class' disbanded, the man who had called himself an atheist, flung his arm about each one in turn and said, "Good-bye, old man; God bless you!"

Bulgaria Turns a New Leaf

By Reuben H. Markham

THE WORLD WAR brought not only defeat to Bulgaria but national disintegration and a sort of social collapse. Great poverty, the complete frustration of national hopes, the loss of extensive territory and an influx of destitute refugees robbed many of the Bulgarian people of goodwill and hope and filled them with bitterness and despair. The nation split up into three social groups which opened a relentless war each against the other. They were the communists, the agrarians and the so-called intelligentsia, which included the merchants, bankers, army officers and most urban property holders.

The agrarians, led by a bold peasant, Alexander Stamboliiski, gained control of the government, arrested all the ex-ministers, entrusted a large number of very important administrative posts to corrupt, inefficient, and violent officials, gave the undisciplined villagers a large degree of license and kept the country in a constant state of agitation because of murders, graft, an unbridled press and disorder. The agrarian party, made up of the poorer people longing for more freedom and more rights, had an ideal platform and brought about the useful reforms, but in general its attitude and policy created bitter civil strife. The communists were almost as numerous as the agrarians, much better organized, more aggressive and more uncompromisingly revolutionary. They openly prepared for a class war and predicted the fast approaching day when the streets would run with blood and the poor would confiscate the property of the rich.

BOURGEOIS COUNTER ATTACK

There aren't many rich people in Bulgaria, because most of the wealth of the country has been divided up, but still there is a bourgeois group of intelligent people who feel rich in the consciousness that they are better educated, more cap-

able and more cultured than the mass of villagers and workers. They have been at the head of political and social affairs in Bulgaria ever since the liberation of the country and bitterly resented being displaced by villagers and daily threatened by revolutionary laborers. So this group naturally prepared for mortal combat with the ever growing proletarian and peasant parties.

They struck their blow on the ninth of June 1923, under the leadership of Professor Tsankoff and General Vulkoff. By means of a bold conspiratory stroke delivered by the army, the agrarians were deposed, Stamboliiski was brutally murdered, and a new cabinet formed with Mr. Tsankoff as chief, General Vulkoff as minister of the army and General Rouseff as minister of police. From then on for two and a half years Bulgaria was the scene of much violence and constant fear. Three months after the conspiratory government came to power they and their cruel supporters put down an ineffectual communist-agrarian uprising with barbaric cruelty. Although there were but few casualties among the soldiers and policemen, not less than three thousand villagers were massacred in a manner so atrocious that a great Bulgarian writer protested in the words, "The Bulgarians are butchering their brothers as the Turks never butchered them."

THE EDDY REPORT

After the blowing up of the Sofia cathedral a little more than a year ago, which resulted in the death of one hundred and forty people, mostly persons of prominence, there was another outbreak of violence on the part of government supporters during which several hundred people were killed under circumstances of appalling brutality. So terrible was the situation that Mr. Eddy, in *The Christian Century*, characterized the government of Bulgaria as "the worst govern-

ment in the world." Mr. Eddy made that charge only after an investigation made on the spot and after long conferences with a large number of people who had lived through the atrocities. His impression that large numbers of Bulgarians were subjected to appalling violence and that an attempt was being made to annihilate the two largest people's parties in Bulgaria was beyond doubt accurate, though the figures he gave and which he received from people whom he had interviewed, were in my opinion exaggerated. I lived through those terrible months of terror and lost a large number of friends and acquaintances who were murdered in cold blood without semblance of a trial and without guilt, and am sure that such a mass of terrible crimes have rarely been condoned by any government.

A NEW GOVERNMENT

However, the government fell last January and a new cabinet was formed under the leadership of Mr. Andrew Liapcheff, which has brought about a complete change in the atmosphere prevailing over Bulgaria. The method of the government and the attitude of the people have been profoundly altered. A new Bulgaria has begun to emerge from the darkness and discord of the last two years. It is true that the same political party is in power and that the influence of the conspiratory group is still strong. Mr. Liapcheff has to rely for parliamentary support on the same people that supported Mr. Tsankoff, because there is no other political group strong enough to dominate, but Liapcheff is governing in a way which differs radically from that of his predecessor. Since he came to power almost all arrests for political reasons have ceased. Not one political murder has been committed since Mr. Liapcheff became Bulgarian prime minister.

There hasn't been a single case of the "disappearance" of political opponents, a sort of crime which became almost systematic during the regimes of Stamboliisky and Tsankoff. The press has a very large degree of freedom. The second internationale of trade unions held a series of meetings in Sofia not long ago at which the leaders of the proletariat were allowed to hurl imprecations against the capitalists to their heart's content, to predict the time when the red flag would wave over Sofia and to march a thousand strong through the streets of the Bulgarian capital singing the red song of labor.

CESSATION OF VIOLENCE

A notorious communist, recently freed from jail by the amnesty law, tried to flee across the border into Serbia a few days after he was released. He was caught by the frontier guards and sent to Sofia under arrest. However, he was only held for a few days after which he was again liberated. Two very extreme papers inciting to vengeance and class war were suspended several months ago and their editors were arrested for violating the law for the defense of the state. They were not tortured, both have been freed, and one has again begun to publish his paper which is frankly communistic.

This cessation of violence has created a new atmosphere in the country, it has restored confidence and hope and encouraged the people once more to try to build up the shattered fortunes of their country. For example, the coopera-

tive movement in spite of a terribly acute financial crisis has been revived and is rapidly advancing. A new feeling of loyalty and wholesome patriotism has manifested itself among the youth. The nation has begun to devote more attention to children, to mothers and to the sick and unfortunate. Mothers' day was observed not long ago. The last Sunday in May was Children's day, an entirely new departure. Advisory stations for mothers and infants have been opened up in many cities. The temperance movement is growing rapidly. Scout organizations are multiplying. Tourist societies are flourishing as never before. A campaign for clean literature and more wholesome amusements has been started.

More attention is being paid to the peasants and a fine new agricultural school is being built. A sort of university extension work for young villagers is growing rapidly. A new academy of science is under construction. A school for nurses, with an American principal, is doing most excellent work. New literary groups are being formed and the output of new books and magazines is increasing in spite of terrible economic depression. The Tolstoists are exerting an ever-growing influence over the youth of Bulgaria. The vegetarians and the esperantists are gaining ever more and more followers. The theosophists are becoming stronger. A spiritistic sect which calls itself the "White Brotherhood" and is composed of extremely moral, temperate, happy and pious people is spreading throughout all Bulgaria. The "Y" societies are increasing in size. The national church has formed thirty young peoples' societies and has started an energetic church activity among the youth throughout the country.

RECONSTRUCTIVE ACTIVITY

Bulgaria has entered the stage of reconstructive activity. The country is tranquil, order prevails, the spirit of vengeance is subsiding, and the nation is gradually regaining its faith in goodness and beginning to devote its energies to the creation of a new Bulgaria. Tremendous difficulties still face the Bulgarian people. They are burdened with huge reparations. Their land is filled with hundreds of thousands of destitute refugees. They are barely emerging from a terribly violent upheaval. More than half of the women are still illiterate. Agricultural and industrial methods are in many places still primitive. Revolutionary traditions handed down from Turkish times still too largely prevail.

But the dawn of a new day has come and all these difficulties will be overcome. Violence has ceased, hate abated, fear disappeared. A new love for all classes has begun to fill the hearts of all classes and to inspire all groups with a longing for brotherliness and cooperation. A spiritual hunger and an ardent longing for better things moves many hearts. With devotion and determination, with iron plows and washing machines, with poetry and song, with cooperative societies and children's health stations, with more schools for the people and a Christianity of service, with a warm love for people and a great longing to find the great eternal Spirit, young Bulgaria has set out to create a new day for these proud people that have suffered long and terribly.

In Christ Jesus

By H. Maldwyn Hughes

"In Christ Jesus"—Philippians 3:14.

THESE WORDS sum up for Paul the meaning of the Christian life. This expression and its cognate forms "in Christ" and "in him" occur over sixty times in the Pauline epistles. Let me give a few illustrations. "As in Adam all die, so also in Christ shall all be made alive." "If any man is in Christ he is a new creature." "There is therefore now no condemnation to them that are in Christ Jesus." "Thanks be to God which always leadeth us in triumph in Christ." The words "in Christ Jesus" sum up the secret, the method and the goal of the Christian life. They suggest a new ideal, a new environment and a new dynamic.

I.

A new ideal. It is commonplace that the quality of our life depends upon the quality of our ideals. If we have high ideals we shall live on high levels; if we have base ideals we shall follow wandering fires into mires and swamps. Paul's ideal of life is summed up in the words "Christ Jesus." Whatever may have been the ideal of his Pharisaic days, it has undergone a revolutionary transformation. "What things were gain to me," he says, "those have I counted loss for Christ." The one passion of his life is to grow like Christ, to bring every thought into the captivity of his obedience.

What does it mean to accept Jesus Christ as our ideal? Does it mean that we are to imitate Jesus Christ in every detail of his life? We may do that and yet fall short of the ideal. It is customary for the pope, once a year, to go through the ceremony of washing the feet of twelve poor men, the actual cleansing having been accomplished by others in advance. That is supposed to be literal obedience to the Master's words, "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." But is that all that is involved in obedience to this ideal? No, the question is, does the pope and do we all live in the spirit of humility and service all the year through?

This illustration may serve to show how true it is that the letter killeth but the spirit giveth life. But the great difficulty with ideals is that they are apt to become fixed and stereotyped. The advancing tides of knowledge leave them behind. Jesus of Nazareth lived nearly two thousand years ago, in a very different world from ours. How can he be the ideal for the men and women of the twentieth century? So with his teaching; it was uttered long before the complex problems of western civilization began to emerge. How then can they offer guidance to us? But the wonder of Jesus Christ is that he is not the possession of a single century. He belongs to all the centuries and all the centuries belong to him.

I sometimes imagine the man who first found a rose in his garden. As he looked at it and inhaled its fragrance, he must have said, "I have found the perfect flower." But what he found was not a full-blown rose but a rose-bud.

Then, when he went to see it the next day a new surprise awaited him. The bud had begun to unfold. It revealed new beauties and gave off a richer fragrance, and so from day to day the wonder and the fragrance grew. And when you and I accept Jesus Christ as our ideal of life, we are not at the end but at the beginning of our quest for goodness, truth and beauty. In our new-born enthusiasm we are apt to think that we have reached the final goal, but as the days and months and years go by, we discover to our amazement that new beauties and glories are continually being revealed to us, new possibilities are unfolded, and a fragrance that grows ever richer and sweeter pervades our life.

No single age or all the ages put together have sounded the depths of Jesus Christ. In him are all the treasures of wisdom and knowledge and love and purity hidden. He grows from age to age more glorious. Jesus Christ is no static ideal. The advancing generations never leave him behind. He marches in the van of every generation. New light and truth are ever breaking forth from him for the illumination and instruction of the children of men. More than that, I will venture to say that Jesus Christ is the final and absolute ideal for our race. "Well," you say, "how can you prove that?" I cannot prove it. I can only say that for nineteen centuries Jesus Christ has satisfied the needs of all sorts and conditions of men. But you may reply that men's needs may change and that a greater than Christ may appear. To which I answer that we cannot conceive of a greater than Christ, but that if one should appear seeming or claiming to be greater than he it will be time enough to face the problem then. Meanwhile we will hail Christ as our final and absolute ideal.

It is generally agreed that goodness, truth and beauty are the ultimate values in this universe. But it is impossible to deny the bare theoretical possibility that some day, when we pass a bend in the road, new and higher values may burst on our view. But until we come to that bend in the road, we will stake everything on goodness, truth and beauty as they are embodied in Jesus Christ. And will follow them as our guiding stars.

Men as men

Can reach no higher than the Son of God
The perfect Head and Pattern of Mankind.

It may be, as Mrs. Hamilton King, whom I am quoting, suggests that "God has other words for other worlds," though I don't think so. I believe that Jesus Christ is God's word for the whole universe. But she is right when she says:

But for this world the word of God is Christ.
And when we come to die we shall not find
The day has been too long for any of us
To have fulfilled the perfect law of Christ.
Who is there that can say, "My part is done
In this: now I am ready for a law
More wide, more perfect for the rest of life?
Is any living that has not come short?
Has any died that was not short at last?"

Jesus Christ is the absolute ideal before our present view.

II.

A new environment. When Paul says, "In Christ Jesus," he is thinking of life in a new environment. We have heard a great deal about environment in recent years. I want to remind you that each one of us lives in two environments. There is the outer world which we inhabit—our planet, our country, our town, our family, our school or college, our family circle, our circle of friends, the pictures and the books which surround us. And then there is the inner world in which we live—the world of our thoughts and aspirations and purposes and theories. Someone has recently been speaking about the "slums of the mind." And there are also palaces of the mind, and every gradation of dwelling in between these extremes. It is the inner environment that matters supremely. I do not mean by this that the outer environment does not matter. If anyone thinks it does not, let him try the experience of living in an overcrowded tenement for six months. Now when Paul speaks of life "in Christ Jesus" he is thinking of his inner environment, of the air which his soul breathes, and of the plane on which it moves.

If we live in the right inner environment, we may be in a large measure independent of our outer environment. Epictetus, the Stoic philosopher, was a slave, but he did not live in a servile environment. He lived in inner surroundings, in which he had won the franchise of a free man. Tertullian, writing to persecuted and imprisoned Christians said, "The leg does not feel the chain if the mind is in heaven." The point which I am trying to make could not be put more clearly. The body may be in prison but the mind may be in heaven.

May I put to you the question: Where is your mind? What air does it breathe? Along what road does it travel? On what plane does it move? You may, if you will, dwell in the environment "in Christ Jesus." The atmosphere you breathe may be the very spirit of Jesus Christ. The road along which you travel may be the king's highway, the way of the holy Cross. You may live on the same plane as Jesus Christ, thinking his thoughts, sharing his purposes and doing his will.

If you dwell in this higher environment, you will be lifted above the littleness and pettiness and incapacities of life. A friend may write to you from the high Alps: "Since coming here I am a new man. In this pure clear air I am free from the incapacities of the valley. I feel strong and vigorous." So says Paul, "if any man is *in Christ* he is a new creature"—a new man. He is lifted above the distressing incapacities of the valley, and moving on a higher plane, in an ampler pure air, he is more than conqueror.

There are many who are telling us that our social problems cannot be solved without a drastic change in our outer environment, and I for one would wish them God-speed. But I would add that even more important is a change of inner environment. Some of the most bewildering problems which confront us are those of nationality, caste and sex. But Paul tells us that they solve themselves "in Christ Jesus." "There is neither Greek nor Jew, there is neither bond nor free, there can be no male or female, for ye are

all one man in Christ Jesus." The problems are transcended when we reach the plane on which Christ moves. They cease to exist for us because we learn to think and desire differently. We shall only solve our racial and international problems as we rise to this higher environment "in Christ Jesus."

What is the environment in which you live? I am not asking you for your address. I am not asking you to describe the conditions under which you live and work. The question which I want you to put to yourself is which is the inner environment in which you live and move and have your being? It does not matter how cramped, cabined and confined your inner or outer surroundings may be, you can escape into a higher and larger world if you will link your life to Christ's.

III.

A new dynamic. You cannot read Paul's epistles without discovering that for him "in Christ Jesus" means the secret of power.

The tragic cry of individuals and society in all ages has been, "The things I would, I do not. The things I would not, those I do." There is no lack of high and noble ideals today, but we lack the power to realize them. We know the right way but we have not the strength to tread it. Our wills are weak, our resolution is easily broken, our enthusiasm wanes and we do not endure to the end. We are thrilled by lofty ideals, but we lack faith in the power of God and in human nature when linked to God.

The late Benjamin Kidd wrote a book called "The Science of Power." He set himself to discover the secret of the power that makes for human progress. He found it in what he called "the emotion of the ideal" that is, in those emotions and passions kindled by devotion to sublime ideals. Now if our ideal is Christ, the emotion of the ideal is love for Christ, the passion for Christ and for everything for which he stands. Love always craves for fellowship, and love for Christ inevitably presses on to fellowship with him. Nothing strengthens our moral fibre like fellowship with those who are stronger than ourselves. The mightiest moral dynamic in the world is fellowship with the all-conquering personality of Christ. Paul conceives of that fellowship as being so close as to pass into mystic union. What this is must be experienced in order to be understood.

But when Paul thinks of union with Christ, he does not mean an absorption in Christ in which our personalities are lost. On the contrary he means the enrichment of all that is best in us. "I have been crucified with Christ;"—my old self is forever dead. "Yet I live;"—my personality survives in its integrity. "And yet no longer I;"—a revolutionary transformation has taken place. "But Christ liveth in me;"—my personality has been infinitely enlarged through union with Christ. And this enriched personality has the secret of power.

There is a story told of a lover who knocked at the door of his beloved and craved admission. The voice from within said, "Who is there?" And the lover answered, "It is I." The voice replied, "There is no room in the house for thee and me." So the lover went away for a year and then re-

turned and knocked once more. And the voice from within said, "Who is there?" This time the lover answered, "It is thyself," and the door was opened. Let our fellowship with Christ be so close that our union with him may be so real that he may dwell in us and we in him. Then shall we

know the secret of power and of victory and we shall cry with Paul: "I can do all things in him that strengtheneth me."

"Thanks be to God which always leadeth us in triumph in Christ."

British Table Talk

Bay View, Michigan, July 16.

THE temperature on Pelee island cannot have been much below 100 degrees last week. It was a heat which made one understand what the lotus-eaters felt. Mr. J. H. Squire has told what they experienced in his "If a very new poet had written the Lotus-Eaters." It is a little different from Tennyson.

A Storm on Lake Erie "No more navigating for me
I am on to
Something

Softer . . .
Conductor
Give us a tune.
Work!
Did I used to work?
I seem to remember it
Out there.
Millions of fools are still at
It,
Jumping about
All over the place,
And what's the good of it all?"

But the excellent camp in the tropical heat went upon its ordered way. An old stager knows a good camp when he sees it, and the camp of the Central Methodist church, Detroit, is a very good camp. At first the members seemed a little different from the old familiar campers, but as the days passed they began to appear what they really were, most uncommonly like other good campers, who are the same everywhere. A storm broke on Friday afternoon, and till the early morning with some intervals the lightning over the lake could be seen. Like all lightning it was terrible but beautiful, and there was little wanting to remind us how that man has not yet brought this elemental force beneath his feet. Though the winds had died down, the lake was still raging when we crossed to the mainland on Saturday, and all the delights of a crossing on a rough day from Dover to Calais could be experienced. Peace be to Pelee island, and to its camp! Where the wigwams of the redskins once were reared may its songs and its laughter abound!

* * *

No Invitation to Drink Yet

It is of course mere folly for a casual visitor to pronounce upon the effectiveness of prohibition. But whereas so many of my fellow-countrymen, have reported that they were always being offered drinks in America, and whereas they say that there is as much drinking as ever, I can only give my experience. I have still to be invited to have my first drink; I have still to see the first case of a man or woman drinking alcohol. I have heard how, if I were keen upon such an experience, as I am not, I might secure a bottle of whiskey. I have learned of places in which men *do* drink. But it can at least be reported that drink is not introduced to a visitor; he has to take the initiative; and whatever drinking is done, it is not done openly. And after speaking with a number of citizens I have not met with one who wishes to have the law repealed. The churches of the protestant faith appear to be solidly in favor of prohibition. All such testimony is of necessity limited to questions of fact. If anyone

were to say to me that the drinking of alcohol is as common and as open in the United States as in other countries, all that I can reply is that I have not found it so.

* * *

Politics, Economics And Industry

Everywhere I find American friends eager to talk over their problems in politics and economics. Almost certainly they recur to certain themes—the immigration laws, the league of nations, the future of their immense industrial organizations, the trek away from agriculture. For the Christian teacher it is admitted that the times are not very favorable for any attempt to preach the need of changes in the social order. I am told by acute observers that there is in Christian preaching less of the social passion than there used to be. With little of the manifest wrongs to meet which arise out of underpayment or lack of employment, there is less readiness to hear of social readjustment. The present order gives security and comfort; what more can be needed? If it is inquired how far the social order, as it is found today, is bringing into full exercise all man's powers, there is some hesitation in the reply. But the incentive which want and gross injustice supply to the reformer is not found. So far as I can gather, there is in the United States little that corresponds to the labor party in Great Britain. It may be that the same reasons which make it hard for the preacher to preach a social reconstruction make it idle for the reformer to call his fellow-workers to political action. The real test will come when the effects of the present prosperity upon character are made clearer than they appear to be today. The Christian church has no other concern than that the human personality shall have opportunity to grow in communion with a God who is beauty, love and truth. Man has "the right to salvation." If it helps him to that right that he should be prosperous, with his automobile and his ample supply of pleasures, then the matter ends. If through his possessions he is being hindered from entering fully into the kingdom of God, then the duty of the church is plain. Automobiles, cinemas, radio, aeroplanes (on the way), in themselves are purely things, and things to the Christian church are only of value as they minister to the growth of Christian personality. The one concern of religion, and incidentally of poetry, is the spirit of man as he is being shaped and fashioned upon this visible earth. What is the automobile making out of him?

* * *

The Audacity of the American Provision Of Educational Apparatus

Since Sunday I have been in Ypsilanti where there is the fine normal school and in Ann Arbor, the seat of the university, both under the state of Michigan. I have been staggered by the lavish and ingenious and for the most part beautiful apparatus provided for the education of young America. The normal school at Ypsilanti and the new high school upon the same campus are to my English eyes equipped with all that is needed, and Ann Arbor is wonderful. There is a hostel, as we should call it, for law students in the university, the architect of which has studied to good effect King's college, Cambridge; his small but exquisite copy looked to me like a chapel, but I understand there are no chapels in the Michigan state university.

The stone of this building and the brick of the neighboring hostel for women students are of rare beauty. I hope the education authorities are as generous in their treatment of their teachers as they are in their provision of apparatus. But my chief memory of Ann Arbor gathers round the Clements library. Here are the Shelburne papers and many other priceless treasures in a setting altogether worthy of them. Here can be found that rare conjunction, a generous and learned donor and a university worthy to receive the trust of so rich a treasure. And a word of gratitude must be added for the most courteous welcome offered to a complete stranger. Mr. Clements has done a service not only to his alma mater but to the soul of America. A nation, so one inscription suggests, is dead when it forgets its past.

And So Forth

I like in the American cities the custom of saying "Welcome" to those arriving and "Thank You, Come Again" to those departing. They give a friendly touch. . . . I heard the Kiwanis singing a chorus at luncheon and I was glad to know that hilarity had not suffered since America went dry. . . . It has come to my knowledge that the British are supposed by certain American friends to be devoid of humor. This is a horrid jar! I must leave the defense to the Scotch. . . . Everywhere I go, I meet with those who tell me that they are readers of *The Christian Century* and therefore familiar with the name of its British correspondent. . . . These lines are written on the road to Bay View. There we shall be till we reach Chicago and enter for the first time with solemn tread the office of this familiar paper.

EDWARD SHILLITO.

The Book for the Week

The Outline of Christianity

The Outline of Christianity, by various writers. Edited by Harold Paget. Volumes I, II and III. New York: Dodd, Mead and Co. Per volume, \$5.00.

THE OUTLINE OF CHRISTIANITY is a work finely conceived and in many respects brilliantly executed, and if it succeeds as it deserves to do every edition will be an improvement on the last. It is to consist of five large illustrated volumes each one of which costs \$5.00, a very reasonable price if one considers the labor, pains and expense lavished on the work. The three historical volumes with which it is proposed to deal here are mines of information, and when among the writers of volume I such names occur as E. F. Scott, Ropes, Bacon and Streeter, in volume II McGiffert, Burkitt, Coulton and A. V. Williams Jackson, and in volume III Shailer Matthews, Gavin, F. Mannhardt, S. J., and Rufus Jones, it will be seen that the editors have indeed cast their nets wide and caught some of the biggest fish in America, England and Canada.

In its details the volumes before us are naturally open to some criticism, but the conception of the whole work is truly grand and it is little short of a tragedy that Mr. Harold Paget, who planned the series, who worked out every detail, gathered an almost unique body of supporters and assistants, and procured by really heroic labors funds to produce the five beautiful volumes, should have passed away at the very moment the whole was passing through the press.

Without question the Outline of Christianity has a great aim in view, namely, to bring before the entire English-speaking world what Christianity is, what it has done and what it sets itself to achieve. The five volumes are not a church history, nor a manual for schools, nor a series of sermons on the blessings of our religion. Nor are they what is called apologetic in their tendency, designed to say all that can be said for Christianity and to ignore all inconvenient facts. Their object is to excite interest in a subject which many consider likely to prove dull till they discover that it is one of the most enthralling and varied in the whole history of mankind.

Religion after all is the most absorbing interest common to the whole human race. The savage who is nearest to the animal and the philosopher who approaches the divine is equally unable to divest himself of speculation about the vast unseen world by which he is encompassed. And though the tendency of the noblest of religions is ultimately to become stereotyped and only suitable to certain nations or classes of mankind, though some forms of the religion of Christ have submitted to this apparently inevitable law, Christianity as a whole has been free from it. In vain have its adherents, in the supposed interest of church and creed, attempted to set bounds to its development. One has only to take the three historical volumes, and open each almost at random in order to appreciate this truth. Take chap-

ter XIV of volume I by Samuel Dickey on the "Originality of Jesus," one of the best of the entire series. A single pregnant sentence will demonstrate the general excellence of the whole: "Jesus' unique consciousness of God made the world a new place." In the preceding chapter Professor Jordan of Queen's university, Canada, on "Jesus as Prophet and Leader," expresses admirably what we have been endeavoring to say: "In the intellectual changes of these days men have found in Jesus and his teaching two things, a centre of rest and freedom of movement." Before leaving this volume one is compelled to refer to the masterly summary by Professor Ropes of Harvard of events "After Paul," that almost unknown but most productive period in Christianity when the church, in the words of Isaiah, "took root downward" in order to bear fruit upwards.

In the second volume, *The Builders of the Church*, after the heroic period of the martyrs we have the story of what Harnack calls "the acute secularization of Christianity." Yet here we have an ample vindication of some of the very points on which Christianity after Constantine has received the severest criticism. One has only to read the vindication of "The Ascetic Life," Chapter XIV, by Dr. Nairne, regius professor of divinity in Cambridge, to see how necessary and inevitable the monastic movement was; or to pay particular attention to an Oxford scholar's (Mr. Rawlinson) treatment of "Why Dogma Was Needed," to recognize that the church had to define what the belief of Christians actually was in order to survive. Above all attention should be called to the revival of personal devotion to Christ by St. Francis in one of the most distressful ages of the church, as it is admirably told by F. C. Burkitt.

In the third volume we have the Christian church treated as a diversity rather than a unity and it must be first confessed that Dr. Shailer Matthews has proved his capacity as an editor, not perhaps so much in his choice of writers, for in this respect the editors of volumes I and II have been at least equally fortunate, but in his admirable chapters commenting on what his contributors have written. This volume may be open to the criticism that it is too American in tone, and that too few European contributors have been invited. Yet this does not detract altogether from its value, for, if no American form of Christianity is particularly original, its diffusion in the new world is at least a proof that it can survive and flourish under entirely new conditions of life.

One of the most remarkable stories of Christian vitality is the so-called Catholic revival which followed the council of Trent. It has been entrusted to Father Mannhardt, a Jesuit, and professor at St. Louis. The single chapter is all too short for the purpose, though the work is admirably performed. But in truth the revival which came after the Reformation is not nearly so wonderful as that which has come after the French revolution and all its complex controversies. When in the Pilgrim's Progress Christian passed between the two effete and slumber-

ing giants, Pagan and Pope, Bunyan hardly exaggerated the condition of Rome as a world power. Had he lived two centuries later he would never have thus allegorized, for the activity of Rome was never greater than today.

But if Rome has no cause for despondency, neither have other churches. Read the story of the ancient or orthodox church of the east by Dr. Gavin (Chapter VII). In modern days it has one long record of persecution and oppression. Yet the subject and despised Christians under Mohammedan tyranny have remained firm in the faith. In Russia the church has been made the tool of a most despotic government, and is now oppressed with fiendish cruelty by the atheistic party which is stifling the country. Yet it lives and may yet revive to save that great and unhappy nation.

Protestantism, lacking the prestige of immemorial antiquity, with its confessions and formulae today often rejected as obsolete, lives and is constantly developing by seeking new spheres of utility and schemes for the benefit of mankind. One has only to read the astonishing story of Methodism and its offshoots to realize its vitality, and of many another church to appreciate how it can adapt itself to the condition of our age.

The Anglican communion, to the consideration of which are devoted chapters VI and XXII with supplementary remarks by the editor, valuable for their large-mindedness, is a conspicuous example of the power of a Christian body to become fitted to different conditions, and changing circumstances. That a church, long intensely national and even parochial in spirit, should have so changed as to become, if not numerically strong, the powerful religious influence it undoubtedly is in this country, where not so long ago it was distrusted as an alien, is a remarkable fact in ecclesiastical history.

Such then is the story offered to the public in the first three volumes of the Outline and so full of interest is it, and, one may add, so well told, that it should be widely circulated and do great service to the Christian religion. If we believed that its appearance would be but ephemeral it would be well to stop here, but we cannot conceive that anything so ably conceived should have other than a long and brilliant career. For this reason instead of receiving indiscriminate praise, it deserves the less pleasing but real compliment of careful criticism. It is therefore a duty without any apology to offer a few suggestions.

Volume I, *The Birth of Christianity*, gave the editors the hardest task of all. They had to deal with such vexed topics as the life of Christ, the first days of the church, the growth of the new testament and of the early propagation of the faith. Each one of these has been subjected to the widest differences of opinion, has produced endless theories, has aroused the keenest of disputes, has been discussed by more people than anything else in the world. Yet, when carefully considered, our positive knowledge is indeed small, and the literature far more scanty than most suppose it to be. The difficulty of doing the work is well-nigh insuperable. Nevertheless the work has been well done, on the whole, but the most conspicuous fault seems to be that, in trying to combine simplicity with scholarship and liberal views, there is a tendency not to relate events with due reference to the only source available, namely, the new testament. A single example will illustrate this. Take the following sentence: "As there was no longer any reason for remaining in Jerusalem the apostles returned to Galilee. Apparently their first act was to arrange for a meeting of all who called themselves disciples of Jesus, and they appointed a place somewhere in the hills, no doubt because the Master had taught there." The author is endeavoring to piece together the narratives of the resurrection in a sort of diatessaron, and to show that the appearance of the

risen Christ in Matthew is the same as the one to five hundred brethren in 1 Corinthians. But is this a legitimate version of the verse in Matthew: "And the eleven disciples went into Galilee to the mountain which Jesus had appointed them"? Much the same kind of "imaginary history" occurs also in the narrative of the passion.

This and the other volumes are profusely illustrated, and for this the editors are not responsible. The pictures are not always instructive. Two "old masters" given are really misleading—that of the miraculous draught of fishes, where the miracle is heightened by a large crab being depicted as coming out of the fresh water lake of Galilee, and a namby-pamby picture by Guido Reni of Paul withstanding Peter at Antioch, where Paul is represented as a mild insinuating clergyman and Peter as an irascible old gentleman in the act of telling Paul where he had better go.

Of volume II it ill becomes the present writer to speak but he may justly praise the work of the specialists who assisted him, and he may be permitted to congratulate himself on having secured from his own university such writers as Dr. Burkitt and Mr. Coulton, from his own college, Professor Nairne and Mr. Manning, from his adopted university of Columbia, New York, Professor A. V. Williams Jackson and Father Cornelius Clifford, from his present home of Union theological seminary, New York, President McGiffert and Dr. Henry Preserved Smith and from the General theological seminary, New York, Drs. Easton and Gavin. Nor must he forget that Oxford has given him the help of Dean Hutton, Mr. Rawlinson and Dr. Selbie. To him the volume will always be a *Liber Amicorum*.

The third volume, as has been already remarked, is adorned by the excellent commentary chapters written by Dr. Shailer Matthews, which exactly carry out Mr. Paget's original design. They make what would otherwise at times be stiffish, because disconnected, reading interesting and intelligible to the public. The fifth chapter will be of especial interest to Anglicans, and Dr. Percy Dearmer has compressed its history since the Reformation into some thirty pages with no little skill. But his chapter leaves the impression that he has been hurried, and had it been edited by someone who had expert knowledge of this difficult subject it might have spared some trifling criticisms. So learned a man must know that John did not lose his position because he subjected himself to Innocent III, but saved himself thereby from the enmity of a formidable combination. Again, the suit against Catherine of Aragon was not for divorce, but for annulling her marriage; John Henry Newman joined the Tractarians before not after Pusey, and a missionary bishop was not sent to Calcutta when it was made a see in 1814. These trifling slips do not, however, mar the general excellence of a really skilful performance.

It is to be regretted that the career of John Wesley was not committed to an Englishman, since few men whose influence has been so vast as his have been really less appreciated in America, and his brother Charles, one of the greatest of hymn writers, has not had justice done to him. The bibliography also leaves much to be desired. Southey, the Anglican, and Tyerman, the Methodist biographer, surely deserve a place.

The least satisfactory section is the last on missions by an Englishman admirably qualified for the task. Canon Charles Henry Robinson has been given too much to record to make the story as thrilling as it might have been. We look in vain, for example, in the index for such names as Selwyn and Harrington of Uganda. The illustrations are interesting but surely the man labeled (facing p. 321) 'Roger Williams' is not the founder of Rhode Island but the Methodist Robert Williams who worked in the southern states of the union.

I look with interest to reading volumes IV and V, which I have not yet seen. From the three I have read I foresee a great future for the Outline, which should, whenever it appears in new editions, become better and better. Already it must be pronounced invaluable as a storehouse of facts which all Christians should know, presented with great literary and artistic skill.

F. J. FOAKES JACKSON.

Three Rules for Summer Address Changes

1. Give present as well as new address.
2. If convenient, tear off and enclose address on present wrapper.
3. Allow plenty of time to make the change.

THE CHRISTIAN CENTURY

C O R R E S P O N D E N C E

Mr. Howie Talks It Over with Mr. Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: Reinhold Niebuhr is determined to pin "that love of money is the root of all evil" upon the heads of those professing the protestant faith and inheriting the puritan tradition. Whether one reads or listens to Mr. Niebuhr, he is always interesting for the reason that he stimulates thought. His Atlantic Monthly article on "Puritanism and Prosperity" gives rise to thoughts that every born Scot has known for centuries. It was Walter Hines Page in one of his letters to his son, from Scotland, who wrote, "I do not understand the Scottish people, they are unquestionably the most capable on earth, but how they came to be, and how they keep breeding true to character, is something that requires explanation."

Here is where we Americans of Scottish birth along with our native compatriots, join the issue with the late ambassador to Great Britain from the United States. Burns and the Bible made us, if we are so constructed as Walter Hines Page says we are, and we throw back the challenge in the teeth of those that tell us, as Tawney and Niebuhr do, that the puritan has commercialized religion, or permitted our religion to commercialize us, and this is said for puritans everywhere, moved and dominated by these principles that have brought us all directly to the footstool of our Father, God Almighty. When one goes back to the selling of indulgences by priests of the Roman church, with all the filth and mental degradation that these indulgences meant, may we ask these "broadminded" gentlemen what they would have?

If the commercialism of puritan Scotland is of such a soul-destroying type, if it has made us money mad, materially greedy, dour, determined, hard, unrelenting, and so forth, ad absurdum, ad nauseam, then for the love of God, let Mr. Niebuhr turn his nimble tongue and pen on that part of Scotland that retains, proclaims and maintains the gospel of "a feudal and decrepit" Roman Catholicism, and gaze on the slum that my native land is becoming where this particular perversion of Roman Catholicism is having such a rapid growth. Were Livingstone and Moffat mere tools of British capitalism? Then what of Champlain, creature of that arch-puritan, Richelieu? For the great cardinal had adopted the entire concept of capitalism which is now to be firmly welded on to Presbyterianism. Lytton knew his Richelieu when he placed these words in his mouth: "I found France torn asunder. Sloth in the mart, schism within the temple. Brawls festering to rebellion, and weak laws rotting with rust in antique sheats. I recreated France, and from the ashes of an old feudal and decrepit carcass, civilization on luminous wings, soars Phoenix-like to Jove."

So it is only protestant puritans that are to be pilloried for their desire to remove "sloth in the mart"? The present argument against the puritan will not hold, for it is clearly evident, and I say it with kindness, that Mr. Niebuhr has not studied his subject thoroughly enough to speak with authority on a question that brings us as this is written face to face with the realities of our present civilization in these United States, Tawney to the contrary notwithstanding.

We have two splendid examples of this "puritanic prosperity" in the late Andrew Carnegie, and the late James Stewart Kennedy. Were the millions of dollars amassed by these two prosperous puritans held for the "selfish ends" that Mr. Niebuhr speaks of? Or is the building of public libraries, and the establishment of the mission work of the Presbyterian church to greater purpose, just the fulfilment of selfish desire? Or did they truly, as I believe they did, bring nearer to all of us of the kingdom of Almighty God, so that "His will may be done on earth"?

May the splendid essays of Stuart P. Sherman, "The Genius of America," and the poem of John Boyle O'Reilly, "The Pilgrim 946

Fathers," be recommended to both Tawney and Niebuhr. There are other works on the puritan that can be given them. The greatest of them all is the man that Barrie refers to as "The greatest Scotsman that ever lived," the immortal Robert Burns. If the "Broad Scots" bother them, let them take a Henley edition, then proceed to fill their minds with the finest puritanism that has been as yet given to the world, then let them "read, ponder and digest" that they both—Tawney and Niebuhr—may form a correct historic background as to what they mean when they begin to teach and preach on what they think is puritanism.

Intelligence in the last analysis rules the world. These United States cannot go back on the feet of alcoholic governors, congressmen, senators, and so forth, who would replace the philosophy of reason and progress with the philosophy of the crab. Intelligent puritanism, whether Presbyterian, Roman, or Hebrew, goes forward on the feet of men of similar mental powers as those mentioned in this rather mixed melange of thoughts. I would rather see the great majority of God's children riding in automobiles, "listening in" on the radio, witnessing moving pictures, the inanity of which is gradually disappearing, and enjoy their own homes. Then when the toiler sees

"His weekly toil is at an end"

he can attend divine service, get himself and his family aboard the "Tin Lizzie" and off into the country among green grass, green trees and growing things, the product, he and his, of the progressive principles of puritanism.

Buffalo, N. Y.

JOHN McFARLANE HOWIE.

Mr. Howie makes a mistake which is almost universal among the critics of the critics of protestant civilization. He assumes that there is only one choice and that is between protestant and Catholic culture. Our choice is not between protestantism and catholicism but between essential Christianity and all its derivations. I am quite willing to admit that if I am forced to choose between protestant civilization with all its virtues and vices and Catholic civilization with all its limitations and achievements I would choose protestantism. I have no doubt but that prejudice would partially dictate my choice, yet I would make it. But though I can not escape prejudice I am not willing to aggravate it to undue proportions. It is an unjustifiable prejudice to assume that because one civilization is superior to another it is therefore superior in every detail and perfect in every proportion.

One of the very limitations of puritanism is that it is unconscious of limitations. The sin of the pharisee is in every unimaginative righteous man. Of that weakness Mr. Howie's letter is excellent proof. His mention of Andrew Carnegie's philanthropy, for instance, without a word about the business methods and the economic philosophy which were involved in Mr. Carnegie's acquisition of large wealth, is a perfect example of this weakness. Does Mr. Howie really believe that Mr. Carnegie acquired wealth solely for the purpose of dispensing charity? And if he really believes life to be so simple is he sure that Mr. Carnegie's method of getting and giving is the last word in the Christian strategy of life?

When the critics of protestant morality suggest that virtues of thrift may be enmeshed with sins of greed they do not thereby prove that they prefer sloth and laziness. They are merely trying to correct a morality which has suffered from unjustified simplifications.

Good Scotsman that he is, I am afraid that Mr. Howie will tolerate no authority outside the Bible except Bobbie Burns. Else I would be tempted to quote Shakespeare to him:

"The sweetest things turn sourest by their deeds

Lilies that fester are far worse than weeds."

Civilization is imperiled today by neither the sloth of lazy nor the malice of evil men but by the unguarded hatreds and the unconscious vices of the virtuous.

Incidentally Mr. Howie is hardly fair to the religion of his fathers by identifying it as completely as he does with puritanism.

Scotland may be puritan but there are virtues in Scotch character which transcend puritan limitations. If Mr. Howie had read Professor Tawney's book he would have been interested in the historical details which prove commercial individualism to be the fruit of the English rather than the Scotch stem of puritanism. Thus patriotism has persuaded him to make a defense of puritanism which gives the religion of his fathers an undue responsibility for its limitations.

REINHOLD NIEBUHR.

What Is Disturbing Them All

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with eagerness your articles on what disturbs the Methodists, Presbyterians, Baptists, Episcopalians, and the rest. You are leaving out the real, actual causes of disturbance. In the towns where I have preached the main causes of disturbance to the Methodists were the Baptists and Presbyterians! And the Methodists and Baptists always disturbed the Presbyterians mightily!

New York City.

JAMES LEE ELLENWOOD.

Another Preacher-Lawyer

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century you printed as follows: "The supreme court of the United States recently admitted Dr. Mark A. Matthews, pastor of the First Presbyterian church, Seattle, Wash., to practice before it. Mr. Matthews was first admitted to the bar while a pastor in Jacksonville, Tenn. It is not known whether there are any other members of the active ministry in this country authorized to plead before the supreme court." I desire to call your attention to the fact that the writer also has the honor of being authorized to practice before the supreme court. The dates follow: Admitted to practice before North Carolina supreme court, August 29, 1910; supreme court of District of Columbia, June 16, 1915; supreme court of United States, June 8, 1914. I have been a member of the North Carolina conference of the Methodist Episcopal church, south, since December 5, 1915.

La Grange, N. C.

WALTER C. BENSON.

THE SUNDAY SCHOOL

Lesson for August 8. Lesson text: Exod. 16:11-18, 35.

The Fault Finders

THE Israelites murmured. Recently they had been slaves, now they were free, but they murmured. In the land of bondage they had bent their aching backs to huge burdens; they had heard the crack and felt the sting of the task-master's whip; they had seen their children seized and pushed into grinding toil; they had gnashed their teeth as their women had been exploited by their masters. All this and more they had seen and felt, while now they were liberated and on their journey to a fair land—but they murmured!

The march through the wilderness has many parallels in the story of human progress. First there was the deep desire for freedom, then the hard struggle to attain it, then the remarkable victory at the Red sea; then the inevitable reaction. Coming to the first springs the people began to complain bitterly, ir-religiously. They remembered all the pleasant things about Egypt and forgot all the hardships. Instead of endless reaches of yellow sand, they remembered green glades in Egypt; instead of burning sun there had been cool shade there; instead of the silence of the desert, there had been the noise of gay crowds in Egypt. Moreover, they had always had enough to eat in the land which they had left; the managers took good care of that. Now they were hungry and a hungry man is difficult to handle.

Every wise general fears the days that follow decisive victory. We need only recall the period which followed the armistice of

1918; the wild exultation, then the relaxation of work, morals, everything. The heights of glory faded and men were wrapped in the gloom of the valleys of pessimism. This period has not yet passed; we all live in "the aftermath of the great war."

Moses never appears to better advantage than when he is enduring the complaints of his people. Now and again he lost his temper, and heavily did he pay for it, but as a rule he was a source of encouragement and an arsenal of resources. The truly great man has to be a kind of shock-absorber. He hears criticism all the time, but he acts only at crucial moments; he responds only to real needs. Lincoln was able to bear with philosophical fortitude and almost infinite patience the arrows of criticism showered upon him. Once he wrote:

"If I were to read, much less answer, all the attacks made on me, this shop might as well be closed for all other business. I do the very best I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything; if the end brings me out wrong, ten angels swearing I was right would make no difference."

God sent the food; he always has sent it; he always will send it. Whether food grows in the fertile Nile valley; whether the wind carries the pods of trees into the desert, in one way or in another God sends the food. "Give us this day our daily bread," is a proper and universal prayer. "All look to thee and thou givest them their food in due season." Again it is God's world that we live in and the Great Father is not failing us.

There remains the problem of distribution of food. Even in the desert each person had to work to gather the manna. We are laborers together with God. This beautiful fertile earth is capable of producing an abundance of food for all that dwell upon it, but something is wrong with our human methods of distribution. As in the long ago, Dives fares sumptuously while Lazarus lies begging at the rich man's gate. These big social problems will not down. It is a sad day for a man when he becomes so prosperous and successful that he looks tolerantly (which means carelessly and lazily) out upon the vast social inequalities of today. Personally I confess to a renewal of interest in social questions. For a time I have been interested in the theological affairs; I am still deeply absorbed in these affairs, but I am ready now to consider also these social interests with a new earnestness and with a warmer heart for humanity. How can one enjoy a sumptuous dinner when his neighbor is starving? America's heart is sound; look how we have sent food-stuffs to Belgium, to Russia, to the near east and to China. God's children must be fed and we must help him feed them. If a man is large-minded and generous-hearted he will want to see everyone well fed, well housed, well educated and with a square, fair opportunity to produce something worth while in this world. In prosperity we dare not forget and neglect the unfortunate. The Master's story about Dives must not be re-enacted now. The strong must bear the burdens of the weak.

JOHN R. EWERS.

Contributors to This Issue

SAMUEL HARKNESS, minister Immanuel Presbyterian church, Kansas City, Mo.

REUBEN H. MARKHAM, an independent missionary in Sofia, Bulgaria.

H. MALDWIN HUGHES, principal and tutor in systematic theology, Wesley house, Cambridge; author, "Wesley and Whitefield," "Faith and Progress," etc. Dr. Hughes is one of twenty-five distinguished British preachers who are contributing sermons to The Christian Century during the present year. This is the fourteenth sermon in the series.

F. J. FOAKES JACKSON, professor of Christian institutions, Union theological seminary, New York city; author, "A History of the Christian Church," "Introduction to Church History," etc.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Atkins Accepts Professorship

Dr. Gaius Glenn Atkins, pastor of the First Congregational church, Detroit, and widely known in America and England as preacher and author, has been elected to the chair of homiletics and sociology of Auburn theological seminary, Presbyterian school at Auburn, N. Y. He fills a vacancy left by the death of Prof. Arthur Hoyt. Dr. Atkins is holding his present pastorate in Detroit for the second time. He has just finished a two-year term as president of the Detroit council of churches. His acceptance of the professorship at Auburn was announced shortly after his return from a trip to Palestine undertaken in May and June.

Rabbi Wise Speaks For Zionism

Speaking before the international conference of liberal Jews, Rabbi Stephen S. Wise of New York took issue with Claude Montefiori, whom he termed "the foremost representative of liberal Judaism," for the latter's uncompromising attitude in opposition to zionism. Rabbi Wise insisted that a policy of opposition to zionism would divorce liberal Judaism from the Jewish people. "I can stand alone as a liberal but I refuse to stand alone and apart from the Jewish people," said Dr. Wise. "I warn this congress against driving young zionists who would be liberals into the ranks of orthodoxy." The conference refused to take any definite action upon the question and the chairman warned speakers not to refer to zionism henceforth.

Native of India to be Dartmouth Professor

A new course in comparative religion has been announced by President Hopkins for Dartmouth college next year. The course will be taught by Dr. S. L. Joshi, a native of India and until recently a member of the faculty of the University of Colorado. Dr. Joshi is a graduate of a Mohammedan university in India and of Union theological seminary in New York. He has also studied extensively in Europe. His course will present comparative studies of Mohammedanism, Buddhism, Jainism, Zoroastrianism, Judaism and Christianity.

Vatican Needs More Money

Rome correspondents report that the vatican is in straitened circumstances. While the financial affairs of the papal see are never made public it is known that the pope contracted a loan involving millions to take care of certain capital investment needs which are ordinarily provided for in regular income. The general poverty of Europe is given as the cause for the straitened circumstances of the church. The pope is supported by the so-called Peter's pence and by income from endowments which during the time of Leo XIII amounted to seven million dollars and have undoubtedly increased materially

since that time. American Catholics contribute a greater Peter's pence than all other Catholics combined, according to reliable information. The papal financial embarrassment is said not to be serious. The papal budget has not been made public since 1870 at which time it amounted to about \$850,000 annually.

Straton's Son to Enter Ministry

Hillyer Hawthorne Straton, 21-year-old son of Dr. John Roach Straton, and candidate for the ministry, publicly defied the southern New York Baptist association which recently announced a new policy of supervising the examination of candidates for the ministry. Young Straton denounced the policy as contrary to the time-honored Baptist custom of complete congregational autonomy. His statement was made before Calvary Baptist church, New York City, on a recent Sunday. "God has ordained me as minister," said young Straton, "and any ordination of men is merely symbolic of the ordination which God has given me." The policy of the association of assuming responsibility for the examination of candidates "looks alarmingly like ecclesiasticism with all the evils attending that system," said the

young man. The elder Straton, who was in the audience during the young man's sermon, gave out an interview branding the association policy as yet another stratagem of the modernists "fostered by the Rockefellers and Dr. Fosdick."

Southern Baptists In New Campaign

Rev. A. J. Barton, superintendent of the southern Baptist work in Missouri, has been chosen to direct the movement in the denomination for a \$9,000,000 missionary budget in 1927. An effort will be made to enlist 500,000 tithers. The number of tithers to be enrolled has been allocated to various states. Texas alone is expected to furnish 71,000, the largest number of any state. Of the \$9,000,000 almost a million will be spent for church extension in the south.

Hawthorne's Daughter Dies a Nun

Mother M. Alphonsa Lathrop, daughter of Nathaniel Hawthorne and widow of the late George Parsons Lathrop, once editor of the Atlantic Monthly, died suddenly on July 9, at the sanitarium on Long Island of which she was the superior. Thirty years ago she started a Catholic in-

Dr. Macartney Not Discouraged

WRITING IN the Presbyterian, conservative weekly published in Philadelphia, Dr. Clarence E. Macartney, fundamentalist leader, analyzes the defeat of fundamentalist forces in the recent general assembly of the Presbyterian church. Dr. Macartney, evidently not discouraged, writes as follows:

ONLY A REPORT

"Dangerous as some of the implications of the report of the special commission are, the Presbyterian church need not be unduly alarmed, for this is only a report of fifteen men, adopted by one assembly. It is not a part of the law of the church, and in no way can be used as precedent in future judicial cases. Thank God, the great judicial cases of the church are clearly and unmistakably on the side of the evangelical and conservative party in the church. The question now is, not interpretation of law, but whether or not the established constitution of the church can be made to function in behalf of those great evangelical purposes for which it was created, that is, to keep our church faithful in its witness to Jesus Christ.

"What the liberals in the church desire above all else is that the conservatives grow weary in their struggle, and slowly recede from their position of protest and complaint. The liberals know that they cannot meet the conservatives on the field of discussion, for law, logic and reason are all on the side of the conservative. What the liberal hopes for is that the conservatives will grow weary in well-doing and withdraw from that sleep-

less vigilance which is the price of liberty. Indeed, the remarkable thing is that the conservative group have held together so splendidly and courageously and continuously these years in spite of the reproach heaped upon them as men who libeled their brethren because they protested against spoken and written utterances concerning Christ and the scriptures which were derogatory to Christ and in contradiction of the scriptures. Nor has the honied plea for a 'united' church and a 'missionary' and 'evangelistic' church kept back evangelical men from their effort to hold the Presbyterian church true to the gospel.

CONSERVATIVES MOST INFLUENTIAL

"Three hundred and eighty-two commissioners voted for the candidate committed to the platform of the preservation of the government and the purity of the doctrines of the Presbyterian church. Those 382 votes tell the story. The strongest group by far in the Presbyterian church is the conservative group. Remember that these 382 were out-and-out conservatives. No modernists, no pacifists, no middle of the roaders, no peace-at-any-prices were numbered among the 382. Coalitions and alliances and temporary unions may outnumber the witnessing conservative party, but no single group can approach them in numbers or influence. And, on such a platform, had the vote been 182, or only 82, or only 8, still that would have been the strongest party in the church, for what makes strength is conviction and unity of purpose."

stitution for the care of incurable cancer patients. The institution, which began with a modest capital of \$25, was able to house 200 patients at the time of the mother superior's death. Several hours after her death word came that \$25,000 had been bequeathed to the home by a

friend. Mother Alphonsa periodically made the needs of her home known in the metropolitan press of New York and usually she secured what she desired. Her last wish was for a new fireproof building, toward the cost of which the legacy of \$25,000 will be applied. In the year 1891

College Heads Say Drinking Declines

AREMARKABLE SYMPOSIUM by college presidents, conducted by the Literary Digest, presents almost unanimous testimony to a decrease in drinking among students since the enactment of the prohibition amendment. More than 200 college presidents, representing almost a third of all the schools of collegiate standing in the country, replied to the questions submitted by the Literary Digest. Of the whole number, only one or two believed that there was more drinking than in the old days, and only a few held that the liquor problem is one of increasing difficulty on the campus. In announcing the result of its investigation, the Digest suggests that a later symposium, made up of the views of editors of college papers, will show somewhat different ideas. The college presidents, however, claim a familiarity with campuses stretching over a period longer than that known by the present student generation. And, on the whole, they consider conditions, insofar as liquor is concerned, vastly improved.

EASTERN EXPERIENCES

As might have been expected, the heads of most denominational schools are strong in their repudiation of the idea that there is much drinking going on among their students. But the testimonies received from schools of another class are equally impressive. Thus, President James R. Angell, of Yale, writes: "The impression which I get from all well-informed alumni with whom I talk is that despite the all too frequent violation of the law, the amount of drinking at present, and particularly the amount of excessive drinking, is very much less than it was in the earlier years." President R. D. Hetzel, of the University of New Hampshire, says: "I am very certain that conditions at this institution are incomparably better than those obtaining at another university during my undergraduate days, just prior to 1909." "Drinking is less prevalent now than before prohibition," at Rhode Island state college, says President Horace Edwards, and "in almost every case where it occurs it is due to the influence of older persons."

President John G. Hibben, of Princeton, is not so optimistic. "It is impossible to obtain trustworthy statistics on this matter," he writes. "I can state, however, emphatically, that the problem of intelligent control is much more difficult." The annual report of the proctor of Cornell university says: "While there is a good deal of drinking among university students, I am of the opinion that it has greatly decreased in the last three or four years. Disorder, for instance, in the streets of Ithaca owing to student intoxication is practically nonexistent." Opposing opinions come from Marymount, a Roman Catholic college at Tarrytown, and

St. Stephen's, an Episcopal college at Annandale, N. Y.

IN THE MIDDLE WEST

Dean Ernest H. Wilkins, of the University of Chicago, says: "In general, our experience here is such as to lead us to believe that prohibition gives the undergraduate a far better chance to grow up in the habit of temperance than was the case before." Acting President Herman Knapp, of Ames, believes that generally "drinking has decreased rather than increased." President C. C. Little, of the University of Michigan, after pointing out the influence of the great increase in the size of student bodies, the use of automobiles, and the consequent ease of transportation to large cities, writes: "This has undoubtedly led to a great deal of careless drinking as contrasted with what might be called carefully planned or deliberate use of liquor. I should say that there was less habitual and vicious intoxication than existed under the pre-prohibition conditions. Obviously, however, there is distinctly less regard for law, for now everyone who, even in fun, takes liquor, is a lawbreaker. Most of them do not have a feeling of wickedness in this matter and do not break the law in a spirit of viciousness, but, as I have said, look on it as a 'stunt.' This is a most unfortunate condition of affairs."

At the University of Minnesota, according to President L. D. Coffman, "Drinking among students is not as general as it was during pre-war days. It is confined to a smaller number of students." At the University of Nebraska, since the passage of the national laws, Chancellor Avery believes that "the use of alcoholic liquors by students has greatly declined." "With 3,051 students enrolled this year at West Virginia university," writes President Frank B. Trotter, "we are not having anything near the amount of trouble in handling the drinking question that we had ten or twelve years ago with less than one-third that number of students."

IN THE FAR WEST

"A marked decrease in the amount of drinking," is the report of President Cloyd H. Martin, of the University of Arizona, while President Ray Lyman Wilbur, of Leland Stanford, says that the liquor problem "is about one-tenth of what it was during his student days there." Presidents of state institutions in Colorado report decreased drinking, but all of them seem to think that the attitude of bravado toward the law as taken by those who do drink is peculiarly demoralizing. The quotations could be extended indefinitely, but all are to the same general effect, as a reading of the entire symposium, in the Literary Digest for July 10, will show.

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the Lathrops raised a storm of public discussion when they renounced the Unitarian faith and entered the Catholic church. Six years later Mrs. Lathrop left her husband to devote herself to the victims of cancer. Husband and wife remained friendly after the separation. Mr. Lathrop died in 1898.

A New Type of Evangelism

Rev. Claude Warren, pastor of the Congregational church of Ashland, Wis., with three companions, Rev. Edwin Phillips, of Kewaunee, Wis.; Rev. W. Davis, of Viroqua, Wis., and Rev. Edward Hardy, of Colechester, Ill., is spending the summer vacation in a preaching tour through the lumber camps and tourist parks of northern Wisconsin. The expedition is unique in that not a collection will be received. The men are using their vacation season in this way at their own expense. Mr. Warren has committed the sermon on the mount and Lincoln's Gettysburg address to memory and will make these the basis of his addresses. However, the party expects to spend more time in personal interviews than in preaching. The automobile in which the team is traveling bears the inscription, "Save Civilization—Give the Sermon on the Mount the Right of Way."

Near East Relief Offers Prizes

Mr. Henry Morgenthau has offered the Near East relief \$1000 to be distributed in prizes for posters, slogans and poems,

challenging American people to share their abundance with the impoverished orphans of Europe, particularly of the near east. The best poster will claim \$500 and the best poem \$100. The winners' efforts will be used on Golden Rule Sunday, Dec. 5. Entries must be sent to the Near East relief headquarters, 515 Fifth avenue, New York city, not later than Aug. 31.

Religious Advertisers In Campaign

Mr. Charles Stelzle, who was recently elected president of the church advertising department of the associated advertising clubs of America, is laying plans for a world-wide campaign of religious advertising. The advertising clubs of every city will be enlisted and posters, billboards, newspapers and radios will be used. Modern books on advertising methods will be furnished to ministers; lecture courses on publicity will be offered in seminaries. The nature of the messages which will be thus universally transmitted has not been revealed.

A Christian Praises Buddha

At a recent celebration of the 2550th anniversary of Buddha's birth, held in Bombay, India, Mr. C. F. Andrews, a noted Anglican Christian and friend of Mahatma Gandhi's, was chosen to preside, and upon assuming the gavel delivered an appreciation of the life and teachings of Buddha. "Ever since coming to India 22 years ago," said Mr. Andrews, "the amazing attraction of his (Buddha's) personal-

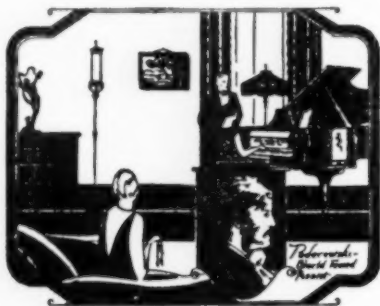
ity has grown upon me." Mr. Andrews dwelt upon the spiritual revolution which took place in his own life as he immersed himself in Buddhistic literature and discovered there that in three great essentials Gautama Buddha was related to Jesus in his teachings, in his doctrine of non-retaliation, in his emphasis upon universal compassion and in his insistence upon tolerance. "It has been one of the happiest things in my happy life in India," Mr. Andrews concluded, "that I could as a true Christian, join in this act of heartfelt veneration of Gautama, the lord Buddha. At each anniversary his figure comes back to us with fresh and radiant moral beauty."

Detroit Baptists Plan Centennial

The Baptists of Detroit are celebrating their centennial this year. The Detroit association was organized 100 years ago when there were only four pioneer Baptist churches in all that part of Michigan. It is planned to hold an historic celebration which shall attract the attention of the entire community.

Catholics Begin Mexican Boycott

One hundred and fifty Catholic nuns have reached Vera Cruz on their way out of Mexico and the total number of religious teachers who will quit the country is estimated at 800. The exodus is caused by the new Mexican law forbidding religious instruction in the schools. The united Catholic party in a great meeting held on



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July 17 proclaimed a boycott against the government. All Catholics are requested to abstain from the use of articles from which the government derives a revenue. Lotteries through which the government secures a very considerable income are particularly proscribed. It is planned to organize the Catholics in every village and hamlet in order to make the boycott effective. The law which has aroused this opposition not only prohibits religious teaching in the schools, but dissolves all monastic orders, vests title to all church property in the state, prohibits foreign-born clergy from officiating at any religious service, and makes the publication of political opinion in the religious press unlawful. Elaborate preparations are being made at Rome for a world-wide day of intercession for Mexican Catholics on August 1.

Episcopal Student Council Widely Organized

The national student council of the Episcopal church now has 79 units organized in American colleges and universities. It is estimated that in this way about 11,000 Episcopal students are kept in personal contact with their church. The council states that in the last six years 189 candidates for holy orders have graduated from 112 universities, 42 foreign missionaries, 13 home missionaries, 56 social service workers, 73 workers in religious edu-

cation, 11 deaconesses and two members of Episcopal sisterhoods.

Caroline Islands Give For Near East

The American board has turned over to the Near East relief a gift of \$250 received from members of the Kusaie church and Christian Endeavor societies through the Misses Baldwin, missionaries. The money has been sent to Greece for the benefit of refugee orphans there. Considering the poverty of the islands and their remoteness, the gift represents a remarkable expression of Christian charity surmounting all national bounds.

BOOKS RECEIVED

Searchlights from the Word, by G. Campbell Morgan. Revell, \$3.75.
Our Parish in India, by Isabel Brown Rose. Revell, \$1.50.
Little Lucia's School, by Mabel L. Robinson. Dutton, \$1.50.
Temper, by Lawrence H. Conrad. Dodd, Mead, \$2.00.
Science and Ultimate Truth, by W. R. Inge. Longmans, Green.
All Colors, by The Inquiry. Womans Press and Association Press, \$1.25.
The Desert Thoroughbred, by Jackson Gregory. Scribner, \$2.00.
Social Discipline in the Christian Community, by Malcolm Spencer. Longmans, Green, \$1.40.
Evolution, by Edith M. Phelps. Wilson, \$2.40.
Case Studies for Teachers of Religion, by Goodwin B. and Gladys H. Watron. Association, \$3.00.
The New Democracy, by Woodrow Wilson. 2 Vols. Harper.
Letters of Louise Imogen Guiney, edited by Grace Guiney. 2 Vols. Harper, \$5.00.

Principles and Technique in Religious Dramatics, by Elizabeth Edland. Methodist Book, 60 cents.
The Newer Dispensation, by Casper Butler. Newer Dispensation Pub. Co., \$2.00.
God and the New Knowledge, by Oswald Eugene Brown, James Hampton Kirkland and Edwin Mims. Cole Lecture Foundation.
Knights of Dreams, by G. R. Warrington. Doran, \$2.00.
Short Talks with the Dead and Others, by Hilaire Belloc. Harper, \$3.00.
The Romance of Comets, by Mary Proctor. Harper, \$2.50.
Daniel Du Luth, by Everitt McNeil. Dutton, \$2.00.

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